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sent down ~~after the whale~~, Nunuäsmusɛk, "He who carries Three", the Snutsɛlktäls ~~Snutz l xtals~~ able to lift three of anything. Nunuäsmusɛk ~~gripped the whale as his forerunners had done~~, ~~and~~ lifted ~~it~~ about ~~ten~~ 10 feet in the air, ~~when his wings became stuck~~ before he met a like fate. ~~like as had those of the other previous Snutz l xtals, and he too fell back and was drowned.~~ Äłquntäm ~~Omai aikila~~, ~~was~~ much worried; ~~however he~~ called to him Nunumu·sɛk, "He who carries Four", the Snutsɛlktäls ~~Snutz l xtals~~ able to carry four of anything, and ~~sent~~ him after ~~the whale~~ telling him ~~that~~ how despatched the monster. his three brothers had been overcome in their efforts to carry ~~it~~ away, Numumu·sɛk swooped down with a powerful rush, gripped the whale firmly at the back of ~~the~~ its neck, and ~~lifted~~ carried it far aloft into the ~~heavens~~ sky. Gradually the gum ~~began to~~ interfered with ~~his~~ ~~his~~ wing-beats; they became more rapid and strained, ~~then~~ until slowly he began to fall, still struggling. ~~but All the while his wings were being more and more hampered, till~~ Finally he, too, was powerless, and fell with the whale back into the water with a resounding ~~splash~~ splash where he, ~~too~~ likewise, was drowned. When no more Snutsɛlktäls ~~Snutz l xtals~~ appeared, the man helms, inside ~~the whale~~ guided his strange craft back to the beach, where he exhibited his prey to the spectators. The story does not record how he was able to disengage them from the gum and take them ~~inside~~ to his whale. All the people were amazed at the dead Snutsɛlktäls, ~~Snutz l xtals~~ ~~which~~ resembled nothing ~~they had~~ ever seen before, ~~with~~ for their huge ~~expanse of~~ bony wings.

~~Qwax~~ Raven was not satisfied with his success, because, though he had slain the Snutsɛlktäls, ~~Snutz l xtals~~, he had not recovered ~~Omi ltmai~~ O'miɛtłmai, ~~so~~ He went to his house still weeping at the loss of his child. ~~But~~ ~~Omai aikila~~ Äłquntäm and ~~Omi ltmai~~ O'miɛtłmai had seen ~~Qwax's grief~~ Raven's sorrow, and the former sent the ~~child~~ boy back ~~to the grieving father~~ home. When ~~Omi ltmai~~ O'miɛtłmai entered the house he said to Qwax, "Don't cry, here I am, I saw your grief and returned." Qwax looked at the speaker and replied, "No, you are not my son, my son had beautiful flowing locks", whereas the person who had entered his house had no hair on his head. ~~Mr~~ Omi ltmai answered, "Yes, indeed I am, but I have been up there aloft where there is such a gale that my hair has been blown away." Qwax did not believe him and was angry, "No, why do you lie to me, get out", he said. Omi ltmai was angry at this reception and walked

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he said to Raven:

"Don't cry. Here I am. I saw your grief and have returned."

Raven looked at the speaker and replied: "No. You are not my son. ~~My son~~ He had beautiful flowing locks."

O'miɛtɬmai had indeed appeared without any hair on his head, but he explained his loss by saying:

"~~Yes. Indeed~~ Truly I am your son, O'miɛtɬmai. I have been up in Nusmät'a where there ~~is~~ was such a gale that my hair ~~has been~~ was blown away."

Raven, blinded by his grief, did not believe him; and responded angrily:

"No, you are not my son. Why do you lie to me? Get out of this house."

O'miɛtɬmai ~~Disgusted at his reception~~ obeyed. ~~did so~~. Just as he was passing through the doorway, Raven noticed the tattoo marks on his legs, and realized that, in spite of ~~his~~ the change in his appearance, the visitor was really his son. He called ~~to~~ on him to return, but O'miɛtɬmai paid no attention to his father's entreaties and sped far away. Raven's grief was beyond expression, but he could do nothing to repair the damage he had done. If it had not been for ~~this folly by~~ Raven's mistake, all mortals would return to life four days after death.

The above myth is widely known among the Bella Coola, and is supposed to be historically accurate. At the same time, ~~the writer believes that few people allow it to~~ it is probably true that few people concerning influences their thoughts ~~with regard to~~ death or its causes. It ~~is a fact, but one that~~ belongs to the realm of ancient history rather than to everyday experience. When a ~~Bella Coola dies~~ man dies, his relatives, though they know that his death is due to the folly of Raven, tacitly overlook this, and do not feel bitterly towards Raven. Bella Coola beliefs and theology are not systematized, ~~hence~~ It is quite possible for a person to realize a ~~certain~~ fact, such as the cause of death, and yet disregard it; ~~entirely~~ hence. ~~Considering that absolute contradictions can be believed in simultaneously~~, it is ~~not difficult to picture the mental attitude of people who~~ conceivable that these people can also believe, and at the same time disregard their belief.

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One of Raven's spectacular, and ~~at the same time,~~ beneficial exploits was the bringing of Sockeye Salmon to ~~the~~ Bella Coola River. (1) In the beginning of time, none of these fish, ~~and especially no Sockeye Salmon,~~ inhabited the rivers, and Raven determined to supply them. ~~remedy this~~. First he tried making wooden fish and throwing them into the water, but though he could animate them, they always died after jumping ~~only~~ a few times. ~~The reason for his failure, though he did not know it, was because~~ He had ~~failed to make~~ omitted the small bone ~~xxxxx~~ at the back of the neck, ~~this~~ which is called nutkälxita by the Bella Coola, and ~~it~~ is thought to be ~~especially xxxxxx~~ important since the ~~xxxxxx~~ spirit (page ...) ~~there~~ ~~is located in it~~. ~~Somewhat~~ Discouraged by his ~~failure~~ lack of success. Raven ~~he~~ sat holding his head in his hands, ~~and~~ pondering. Finally, he decided ~~that he would have~~ to visit Miältwa, the land of the salmon far beyond the western ocean.

His ~~xxxxx~~ self-propelling canoe, Tobink, was [illegible]

Mouse, a young woman, to accompany him. The two travelled without incident ~~till they come~~ to the flat land where the salmon had their homes. On the beach were myriads ~~of~~ of canoes, each in reality the skin of a Sockeye Salmon. Raven had instructed Mouse to remain in ~~his~~ canoe, so when the Sockeye Salmon chief invited ~~them~~ to his home only Raven accepted, though Mouse was urged ~~most~~ courteously to accompany him. Raven was conducted to the house, where his host threw his own daughter into ~~the~~ the river. She changed into a Sockeye Salmon and swam to the beach. Some of her father's servants cut her up and brought her to the house, where she was cooked. The meal was set before ~~Raven~~ the guest, whom and the chief instructed ~~him~~ not to eat any of the bones. As he ate, Raven examined the salmon ~~very~~ carefully to see what ~~he had failed to make~~ had been lacking in his model, and ~~soon~~ discovered that it was the thin bone, shaped like a maple leaf, at the back of the neck. ~~This being an opportunity~~ when no one was looking, Raven secreted this bone against the palate of his mouth. When the meal was over and the guest had tied what was left of the food in

(1). This is an example of conflicting beliefs. ~~In addition to~~ Besides assuming that salmon were sent down by Älquntäm to furnish food for mankind, the Bella Coola believe that they are brought each year both by Noäkxnam and Winwina, ~~as well as that Raven was responsible.~~ ~~brought them~~ ~~supplied them~~. and that Raven ~~supplied~~ brought them in the beginning of time. Blanked

~~(2). See p.~~

a mat, someone collected all the bones and threw them into the river. Forthwith they became a Sockeye Salmon, which swam ~~xxxxxxxxxxx~~ towards the shore. But after an instant, the fish began to ~~behave peculiarly,~~ swim around madly in circles, and to jump in an aimless manner. Everyone agreed that a bone must have been lost, and for it they searched the house without success. They also examined Raven. Finally, one man thought of investigating the guest's mouth, where they found the missing bone.

"Oh," said Raven, lying, "I did not know it was there."

As soon as the bone was thrown into the river the Sockeye Salmon became normal and swam quietly to the beach, where it changed into the chief's daughter once more.

When the time came to leave, Raven asked the chief to ~~give~~ tell his daughter to take his bundle of food to his canoe. ~~for him.~~ Meanwhile Mouse had carried out Raven's instructions, ~~which were~~ to gnaw a hole in each of the Sockeye Salmon canoes. Raven entered Tobinkl before taking the parcel from the girl, and as he stepped in, the canoe was forced a little distance from the land. ~~so that the girl~~ The girl had to wade further out into the water to hand it to him ~~As she did so,~~ and he backed his canoe ~~slightly~~ until she had to follow ~~him~~ into ~~the~~ water up to her waist. Then Raven ~~suddenly~~ grasped her under the arms, hauled her into his ~~canoe~~ craft, and fled. The Sockeye Salmon men cried out in anger and leapt into their canoes for pursuit, but one by one they sank; Mouse had done her work well. For a time the ~~pursuit~~ chase was close; ~~in fact,~~ the Sockeye Salmon nearly caught Tobinkl in North Bentinck Arm, but as danger threatened, Raven seized a pole and ~~delivered several vigorous thrusts which sent~~ shoved the canoe beyond the reach of the already sinking pursuers. The gashes made in the rocks by his ~~thrusts~~ shoves are still visible near the site of the Bella Coola Cannery, ~~as Raven threw his pole which~~ he threw his pole ashore when he had finished with it; it became petrified and can still be seen immediately behind the manager's house. At the mouth of ~~the~~ Bella Coola River, Raven threw the ~~Sockeye Salmon girl~~ chief's daughter into the water. Her descendants are the Sockeye Salmon which visit ~~the Bella Coola River~~ that stream; and it is due to his failure to capture more than one, that so few ~~Sockeyes~~ of them come to this river.

Another version of this myth, collected from a Kimsquit, ~~man,~~ describes how Raven went alone in Toßinkł to the land of the salmon, assuming the guise of an old man. He was courteously received at the home of Sqäpsts, chief of the Spring Salmon, who gave him a meal of salmon. Raven ~~was~~ carefully watched to ascertain what he had omitted from his wooden model fish, and when he found out it was the bone from the back of their neck, he secreted ~~one of these~~ in the palate of ~~his mouth~~. Presently one of the salmon women became ill, and Sqäpsts said:

"Old man, you have hidden a bone."

The salmon searched Raven, but failed to find what he had hidden, and he was able to return to Kimsquit with ~~his~~ spoil. He added this bone to one of his models, and it was at once able to swim strongly; in fact, it ~~had become~~ became a real salmon. This fish ~~became~~ was the ancestor of all Winter Salmon which are still called Sämsämłkoimut Di Qwax, "the Salmon-like fish of Raven." They are not considered ~~so~~ as valuable for food as other salmon.

Another exploit accredited to Raven in the beginning of time was the bringing of Herring to Kimsquit. At that distant period none of these fish inhabited the rivers, and Raven determined to ~~remedy this~~ bring them to increase the food supplies of his people. A gull happened to catch a single Herring far from shore and brought it to Raven, who smeared Toßinkł with its scales. Then he set out for the land of the Herring beyond the western ocean. ~~Why not a capital for "gull" also?~~

On arriving, Raven went to the home of a woman, Sakak'mänˈa, who dwelt with her mother, a Gull. After a meal, ~~Hexguxsk~~ Raven lied to his hostess by telling her of the countless Herring that lived at Kimsquit, and how happy he could make some of her relatives by taking them ~~xxxk~~ home with him. Sakak'mänˈa doubted the story, and told one of her brothers to investigate Raven's canoe because, if Herring were plentiful at his home, some of the scales would certainly be in his craft. The Herring youth looked inside the canoe, and was deceived by Raven's subterfuge. On receiving a favourable report, Sakak'mänˈa willingly gave Raven ~~the~~ a large box filled with the Herring

Should this Herring symbol have a capital H. Here, as it is not personified like Raven?

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for which he had asked. Raven, elated at his success, set out for home and threw his spoil into the water as he neared the beach at Kimsquit. The Kimsquit people knew of Raven's search for Herring, and at first did not believe him when he reported his success, but the Herring increased so rapidly that his claim was vindicated. The Herring so obtained were the progenitors of all the Herring that now live in the waters adjacent to Kimsquit.

One of the foods regarded by the Bella Coola as a luxury is a foam-like "whip" prepared by beating up dried Canadian Buffalo Berries in water. Raven is given the credit for introducing this food to Bella Coola. Long, long ago, Sk'ekwail, a mountain in the Carrier country above Burnt Bridge, was a chief, possessing human characteristics. Buffalo Berries flourished on his slopes, and he wanted to keep these for himself to use as food for his guests. On one occasion he invited all the animals and birds, including Raven, to a feast and dance. His house was the interior of the mountain, and when all had assembled he carefully closed every opening so that none of the berries could escape. Raven determined to obtain some of this food for the Bella Coola and accordingly used his power to force one of the guests to wish to ease himself. As soon as a door was opened to let him out, Raven seized some of the whip and flew away, scattering drops of it in his flight. Berries grew wherever the drops fell, and since that time everybody has been able to make this luxury. Sk'ekwail was very angry, but could do nothing.

Though Älquntäm created the world, he did not make it perfect or equip it with many of the conveniences possessed by men of the present generation. Raven, endowed both with imagination and tremendous power, was always seeking ways of improving conditions. In the beginning of time there were no mirrors, and if a man wanted to paint his face, or decorate himself for a dance, he was forced to rely on the assistance of a friend. Raven determined to supply this want for the benefit of the Kimsquit. Accordingly, he used a natural stone depression near the village as his chamber-

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pot, and the liquid reflected faces so clearly that it could be used as a mirror. Ever since, any liquid, even rain-water, placed in that depression acts as a reflector. The place is called Ämilxsaix, "Where People Go," and it has been used as a mirror by both the Kimsquit people and their guests for many generations. In this way, the renown of Raven spread to foreigners visiting Kimsquit. Another survival of this construction is the word Nusqulät'a, "Chamber-Pot", commonly applied as a nick-name to the small daughters of Kimsquit chiefs.

One of Raven's inventions was the making of olachen nets, nettle fibre, an art which he taught spiders as well as men. In the beginning of time, Raven told two men to make a net, according to a pattern which he showed them, and he gave them some fibre. It was not sufficient for a net, and when the workers asked for more, Raven told them to draw it from their own rectums. They did, and ever since Spiders have had the same ability. Another story describes how Raven saw an olachen net being made in one of the distant villages which he visited during his travels, learnt the details of its manufacture, and taught the Bella Coola on his return home.

Many of Raven's exploits are well known, although they are not embodied in elaborate myths. For example, it is believed that in the beginning of time the ocean was to the east of Bella Coola and the land to the west. Drownings were frequent, so Raven altered the relative positions of the land and sea. Most ocean dwellers followed the sea to its new home, but a number of mussels decided to remain where they were, near their human friends. and they are still to be found in the upper valley of the Bella Coola River.

These shell-fish, which are probably fresh-water mussels, are said by the Bella Coola to be identical with those of the ocean, and are called by the same name. This occurrence is always mentioned by the Bella Coola as proof of the former presence of salt water in the upper Bella Coola valley. The occurrence of the shell fish may be the origin and may be a contributing factor in their belief of the theory. It might also be mentioned that the Bella Coola believe that a few years ago

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the tide came further up the rivers than at present and did not recede so far. This statement was made to the writer by an intelligent old man ~~as a~~ who said the change ~~which~~ had taken place during his own life-time.

One of Raven's most important ~~alterations from~~ variations upon Alquntam's intentions was with regard to sex and the sexual act. In the beginning of time, the external genitalia of women were on the forehead, and those of men on the palm of the hand. Copulation took place by ~~th~~ a man rubbing his hand across a woman's forehead, and Raven feared that this would not produce children. Accordingly, he altered the organs of both sexes to their present position. In order to teach mankind how to copulate, Raven then chose a woman and held intercourse with her, at the same time telling her that if this was done strongly and in secret, a child would presently be born. In course of time the woman with whom he had held intercourse became pregnant, and was delivered after nine months. Raven told the original inhabitants of this earth that he wished them to have children, so they held intercourse frequently and begot many children, until their descendants filled the Bella Coola valley.

The attitude of the Bella Coola towards this story is identical with their beliefs concerning Raven as the cause of death.

"Yes," they say, as they repeat the above story in answer to a question, "Raven taught our ancestors how to have children."

One side of their nature implicitly believes any story handed down from the distant past, but ~~th~~ few today are sufficiently naive actually to ~~give credence to~~ credit it. The more sophisticated, indeed, frankly disbelieve, or pretend to do so. A similar attitude of doubt exists with regard to Raven as originator of linguistic differences. The Bella Coola state that Alquntam intended only one language for the whole world, but Raven thought that this would lead to trouble and used his power to teach the ancestors of every tribe their special speech.

Many inv ntions and beliefs are attributed to Raven without any accompanying myth. It is said that almost all geographical names are those bestowed by him ~~be~~ on

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places reached in his travels. ~~It was Raven who~~ He taught men how to use baited hooks on long lines to catch black cod; ~~and it was Raven who~~ he instructed first ~~taught~~ people about the significance of ~~omens of~~ death; it was Raven who showed them the use of slings; it was he ~~Raven who~~ constructed secluded caves and ledges in to serve as meeting-places for chiefs.

In brief, the Bella Coola regard Raven as explorer, teacher, and inventor, whose power, obtained from Älquntäm, enabled him to instruct mankind and ~~both construct and~~ outwit his maker, but not ~~himself~~ to create. Much of his work was for the good of human beings. ~~mankind~~, but much ~~of it~~ was evil and malicious, an aspect which belongs to mythology. Essentially human, Raven could have been included among anthropomorphic, ~~beings~~ as well as among zoomorphic beings. He differs from most of the supernatural ~~beings~~ ones in belonging entirely to the past, as his descendants have none of the first Raven's power. It is doubtful whether he still exists, but in any case he has long since ceased to take any interest in the affairs of the Bella Coola, who consider him only as a figure of mythology and ancient history.

Supernatural Beings of the Vegetable and Mineral Kingdoms. Small caps

Bella Coola beliefs concerning anthropomorphic and zoomorphic beings are relatively clear and exact; their appearance is known, ~~and~~ their powers and functions ~~are~~ recognized. The supernatural attributes of trees and plants are less defined. Älquntäm created ~~trees~~ the former in the beginning of time, and they were ~~consequently~~ able to talk and act like human beings ~~at that distant period~~. Owing to the degeneration of man, mortals are no longer able to converse with trees, although they can still understand ~~one remarks~~ the latter the speech of man. In a vague way, the Bella Coola ~~still~~ continue to think of trees as having human personality, ~~is~~, but so little is known of their powers, and they enter so seldom into contact or conflict with mortals, that they are practically ~~disregarded~~. ignored.

In an equally vague manner, Nature is regarded as a mother, giving birth to the trees and plants. ~~In spring, every green thing is born, and the last to appear, a moss, is said to be the after-birth~~. One of the kusiut dances portrays this birth of

every spring
the flowers (1). In this way the belief is kept constantly before the eyes of the Bella Coola, but it is not a matter of prime importance in their lives. Rather contradictory, is the concept that though ~~each~~ plant lacks individual life, there is a supernatural mother ~~to~~ of each species, corresponding in general terms to the Mother-of-Snakes described in the last section. As one of the writer's informants expressed it:

"If there is no mother, how can a plant grow?"

It is not generally known where these mothers are to be found, though the assumption is that they live beneath the ground. Occasionally, one of these has been found. Not many years ago, a number of women were collecting säkxam roots when one which had been gathered began to turn into a snake. The women were both alarmed and puzzled at this strange phenomenon. ~~Then,~~ As they stood watching, the ground in front of them fell away as if there had been an earth-quake, and they realised that the snake-root had been the mother of the plant. Without further fear they cooked and ate it.

Stones, too, and mountains were made by Älquntäm; consequently they have supernatural abilities and can understand the words and actions of mortals. When a wise man passes close beneath a precipitous mountain he always speaks to it:

"Please make yourself firm", he says.

Most mountains, when requested ~~in this way,~~ politely, refrain from sliding and killing those passing beneath ~~them.~~

In former days, mountains quite frequently rose to meet hunters, and sometimes turned completely over. The Bella Coola are not sure whether this was caused by the mountain itself, or by a Snanaq within. Wise hunters take the precaution of carrying ropes with them when they penetrate into deep valleys, and when they feel the first tipping of a mountain they leap for a convenient tree, and grasp it with their legs, heads downwards, and tie themselves in at position. Slowly the mountain rises and turns over, but, if the ropes do not break, the hunters suffer no ill effects. After a varying interval, the mountain returns to its normal position. This reversal can

(1). See Page

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